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## ABSTRACT

*Mysticism is defined as an experience of direct communion with God or union with the absolute. It is an experience which involves a set of intense, individual and private psychological state which involves contemplation is philosophical sense of contemplation of truth in the supernatural sense of having knowledge of God via a life of prayer. It is primarily a practical not a theoretical state where the whole self is engaged. In the late nineteenth century mysticism became the object of much research, partly because of the new comparative study of religion by which phenomena were observed and compared across cultures. In fact, mysticism is a temper and a mood rather than any systematic philosophy. A mystic has apprehensions of divine presence of nature, but he cannot explain his apprehensions, rationally and logically. In other words, mysticism is a matter of faith and experience and logical argumentations. A mystic ponders on the questions of life, of death, on the nature of human soul, on the soul's relations with nature and with God, the supreme soul, and its life after death in the other world. He believes in Immortality of the soul and its pre-existence. Emily Dickinson is also concerned with such fundamental question.*

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Evelyn Underhill, Friedrich and Baron Van Hugel were the key figures in this scholarship though their analysis was not theological they found it to be a process of way of life as a cross cultural phenomenon, and thus they envisioned the mystic way as a series of psychological state which could be found in mystics across different religious times and places. Underhill insisted that the main feature of mysticism was the abolition of individuality. The conventional analysis shows that the soul undergoes a purification (the purgative way) which leads to feeling of illumination and greater love of God ( the illuminative way) after a period the soul may be said to enter into mystical union with God ( the unitive way) which begins with the consciousness that God is present to the soul, the soul progresses through a time of quiet and an ecstatic state to a final perfect state of union with God ( spiritual marriage). Late in this process there is an experience (the dark night of the soul) where in contemplative finds himself completely deserted by God by hope and indeed, even by the power to pray, it lasts sometimes for years, visions , voices, ecstasies may accompany

any or none of the state of contemplation before the final union- Due to these manifestations has arisen all enthusiastic and non-intellectual religious movements are necessarily mystical .

In wider sense the merging of the self into God forgetting all about one's self in mysticism. There are many paths before the devotees to reach their goal. They can choose any one of them to have their objective fulfilled depending on what is best suited to them. For some service to God may be preferable, some treat God as their child while others hold Him as their master. Yet to some, he is their " beloved". Some consider Him as their friend. But one thing is commonly available in all of us that too very effortlessly. That is divine love. The pure love for the Divine implies detachment from the worldly life. Such devotees feel that God exists in them as they in turn are altogether.

Even Sufism, a general term for Muslim Mysticism has been characterized as the science of state of the lower self ( the ego) and the way of purifying this lower self of its reprehensible traits, while adorning it instead with what is praiseworthy, instead with what is praiseworthy, the process of cleansing and purifying the heart is in time rewarded by esoteric knowledge of God. This can be conceived in terms of two basic types of law, and outer law concerned with actions and an inner law concerned with the human heart. The outer law consists of rules pertaining to worship, transactions, marriage, judicial rulings and criminal law and the inner law consists of rules about repentance from sin, the purging of contemptible qualities and civil traits of character and adornment with virtues and good character.

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any systematic philosophy. A mystic has apprehensions of divine presence of nature, but he cannot explain his apprehensions, rationally and logically. In other words, mysticism is a matter of faith and experience and logical argumentations. A mystic ponders on the questions of life, of death, on the nature of human soul, on the soul's relations with nature and with God, the supreme soul, and its life after death in the other world. He believes in Immortality of the soul and its pre-existence. Emily Dickinson is also concerned with such fundamental question and from a study of her poetry, one clear idea of her view on (a) God (b) death and (c) Immortality. However, it should also be remembered that she was first and foremost artist, a poet, as such her writing are mood-dictated, and contradictions and divergences are frequent. We must not expect logical coherence from a poetess like her. Emily Dickinson's views on God are expressed in a number of poems. Often she speaks of divine love in different terms and it becomes difficult to say whether the object of love is God or some earthly being this has been the traditional way of the mysticism it is not peculiar only to her. We find their ambiguity in the Calvary group of the poems and in the Bridal poems. In one of her bridal poems (964), Emily Dickinson says that she is too "spitted" or too stained with sins to be wholly worthy of being the bride of Christ. Human life has often been compared to a garden where one has to watch against the growth of rank weeds (vices) and too remove them whenever they show their ugly head. Many of her poems are certainly concerned with the creator, the Redeemer with death and immortality which might be described as mystical in nature and have the fruit of very deep insight and intensely emotional nature but they do not belong to the body of literature which is based on the search of the mystic for God and for Union with Him. There is faith and religious conviction but there is nowhere the complete dedication to the search for perfection which motivates the mystic.

Intellectual discipline in her poems means precision of thought and adequate relationship of unique happening to its place in her scheme of things, it is the withdrawal into contemplation by which the mystic seeks to establish contact with ultimate reality. In her poems one finds expressions of personal guilt for sin, the feeling of Christian humility, the symbol of earthly love used to explain the Divine, the ecstatic joy of union, and the utter desolation of "dark" nights of the soul. Traditional qualities of mystics may not be found in her poetry. She has given a meaning to her mystic approach which is really a class apart from what one usually finds in the poems of other mystic poets. Moreover, it is hard to find these things as her life of

alienation, loneliness turned her to be more like a mystic in thought and writing. Mystic literature is most often concerned with the methodology of mysticism- To describe "unitive" way is a task which has proved impossible for most mystics. But the way of purgation, especially, has given rise to some very graphic mystical writing. In both Christian and non Christian mystical literature there is a deliberate withdrawal from the external things of life in order that attention may be concentrated on the one thing necessary. In the Christian this purification is motivated by his sense of sin, but goes much further than the conscientious effort to rid himself of sin which is the duty of every Christian. For the mystic there is a deliberate choice of a difficult self training and it is this which constitutes the asceticism of the genuine mystic. Who leaves the things that warm the lives of other men and goes forth on a lonelier and stricter way.

Some of Emily Dickinson's Bridal poems celebrate her marriage with Christ, The Saviour. In order to be the bride of Christ, She must have purity and perfection which she lacks. Spiritually, she is destitute like a girl without dowry. "Dowerless" she cannot claim "the right of being a bride". She wonders how she should adorn herself with trinkets of "fabrics of cashmere" to cover her imperfections and finally emerges confident, ready for marriage hoping to be "Baptised - this Day- A Bride," Emily always thought of divine marriage of lives baptism, or a second baptisms to be found. It is such a marriage that is everlasting, whereas all earthly marriages, even of deliberate choice, must decay and dissolve with death. : The celestial marriage conquers death and a person who has achieved such a marriage will not be subject to spiritual mortality, even though physical death may come to her, She believed that divine love was the only source of wisdom and it is through it that human life and its multifarious activities can become meaningful.

For Emily Dickinson divine love is the culmination of all spiritual attainment Eternity and Immortality and hence death is to be welcomed rather than shunned. Fear of Death is traditional, the mystery of Death has always bewildered the human mind, she too feels this bewilderment, but on the whole her treatment of death is original and unique. She muses on death, watches with superb detachment the onslaught on human life and its possible consequence and records her observation with singular veracity given to great artist in a large number of poems. There seems to be something morbid and obsessive in her preoccupation with Death. She had to suffer a number of bereavements and this early acquaintance with Mortality may account for the fact that Death theme looms large in her poetry.

Apart from this, Jelaluddin Muhammad Rumi (1207-1273), the 13th century mystic poet was truly one of most passionate and profound poets in history. Now, today also his presence remains, strong, his words seem to drip of the divine and startle a profound remembrance that links back to the soul-essence. His poetry echoes the same theme. He believed that the spirit after devolution from the divine Ego undergoes an evolutionary process by which it comes nearer and nearer to the same dive Ego. All matter in the universes obeys this law and this movement is due to and inbuilt urge to evolve and seek enjoinder with the divinity from which it has emerged. Evolution into a human being from and animal is only one stage in this process. The doctrine of the Fall of Adam in reinterpreted as devolution of the Ego from the universal ground of divinity and is a universal cosmic phenomenon. The French philosopher Henri Bergson's idea is similar though unlike him. Rumi believes that there is specific goal to the process of the attainment of God for Rumi, like all mystics God, is the ground as well as the goal of all existence. For him, religion was mostly a personal experience and not limited to logical argument or perceptions of the senses. Creative love or the urge to rejoin the spirit of everything moves. The dignity of life, in particular human life was important. He wrote like all transcendentalists, he too believed in the spiritual evolution of a human being. In addition to it, William Wordsworth has also been a gifted mystic.

He had not only the exalted and inclusive imagination of a great Romantic poet but was also supremely endowed with the illumined spiritual vision of a mystic. He had been an unfailing source of inspiration. Mysticism is a state of sublime imaginative and spiritual experience in which one has direct, immediate and intuitive perception of an all embracing infinite and eternal reality-the immanent - transcendent. Absolute Being underlying and pervading but also transcending the sensible material universe. It is the sense of "God in all" and all in God".

To conclude the argument a mystic has apprehensions of a world of divine reality behind and within the ordinary world of sense perception he feels that the external universe, which lies open before his eyes and ears, speaks to him, through his senses, to his soul. He wants to know who it is that speaks to him in this way. He comes to the conclusion that the external world must be animated by the soul or life or soul of nature come? Its source is same as that of the soul of Man. In other words, the mystic feels that the supreme Soul or God is one and the same but having different form. For him, not only nature is alive but also there is an essential identity of being between Man, Nature and God, .A mystic sees one undivided changeless life in all lives, one inseparable in the Separate. He believes that all things in the visible world are but forms and manifestations of the One Diving Life, and that those phenomena are changing and temporary; while the soul that informs them is eternal. So is the feeling of Emily Dickinson.

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